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VOL. VII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

EXTRACT OF A LETTER FROM MRS.  
JUDSON TO HER SISTERS IN  
BRADFORD, (MASS.)

*Rangoon, Mar. 13, 1826.*

My dear Sisters,

I have only a few moments to write, as the packet for Bengal is to be made up in two or three hours. I wrote you soon after our release from the Burmans, and have still intended to execute my purpose in giving you the particulars of our captivity; but have been so occupied in preparing for our departure, that I have not yet had leisure. You will, however, see the journal of one of our Missionaries, which he sent from Calcutta. Should my life be spared, I intend yet, writing you something of this kind.

We have long been waiting for an opportunity to go to Amherst, the new town just laid out by the English in that part of the Burmese territory lately ceded to the British. We are now about to begin all anew, excepting we have not the language to acquire. We shall at first put up a bamboo house to shelter us from the rains which are just commencing, and

as most of our Christians who have resided here, have already gone, we shall soon commence our missionary work. For this we ardently pant. We are more firmly resolved than ever, that our future employment shall be *purely* missionary. Mr. Judson was strongly urged to accept the appointment of Interpreter to Government, with a salary of about \$3000 a year. But after considering the subject, I trust prayerfully, we concluded it would occupy so large a part of his missionary time as to make him almost useless to the mission; he therefore declined. The situation was then offered Mr. H who has accepted it, and is about to accompany the new embassy to Ava. So you see, my sisters, if we had a wish to accumulate property, what an opportunity we have had. It is true something might be said about saving money for the mission in this way; but there is a much greater call for entire and exclusively devoted missionaries than for money. Our friends, we doubt not, will supply all our necessary wants, while we shall be able to spend our strength and our energies for the spiritual good

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of the Burmans, and avoid those temptations attached to a publick situation in the world. It is our present wish to go down to Amherst in the humble character of missionaries, and know no other object but the advancement of the kingdom of Christ. Pray much for us.

A. H. JUDSON.

#### REFLECTIONS.

What must be the reflections of the enemies of Missions on the perusal of this letter? What the conviction and self-reproach of those, who have accused the Missionaries of mere mercenary motives in their self-denying labours! Had Dr. Judson accepted the proposal made him, his cares and duties would have been comparatively light, and his means of personal and domestick gratification ample. His income, which now covers only his absolute frugal expenses, would have been trebled. But if false accusers here find occasion for shame, the friends of these devoted servants of Christ will feel that they have still more cause of thanksgiving to God, who inspired them with the noble determination of self-devotion to his glory and the salvation of the Heathen, regardless of their own ease or emolument.

There is another class of persons who, we may suppose, cannot read this communication without emotion. We refer to those who profess to love the gospel themselves, but have taken no active part in sending it to others. They have been contented that their own church and neighbouring churches, and the Missionaries, should make sacrifices and contribute time, toils and money to the object, while they have withheld every thing. How dwelleth the love of God, or of human salvation in them? What kindred or fellowship is there between their spirit and the spirit of Christ, who gave up even the glory which he had with the Father before the world was, and humbled himself to poverty, suffering and death? Will such individuals continue to cherish the hope that they are Christ's, and yet do nothing to accomplish his purposes and extend his

reign upon the earth? If they are his, he gave himself for them, that they should not henceforth live unto *themselves*. And can they persuade themselves that it is the duty of others,—that it is the duty of Missionaries, to surrender so much to the cause of the Redeemer, and that *they* should do nothing? Will not every such person, while he mourns over past neglect, redeem the time which remains, and retrieve, if possible, the evil of former negligence, by future benevolent and determined action?

#### VINDICATION OF THE BAPTIST FOREIGN MISSION.

In the Baptist Recorder, published in Kentucky, several statements were made, some months since, in relation to the Foreign Missions under the direction of the Baptist General Convention, on which, animadversions were made by a Massachusetts Correspondent, and published in the above work. Those animadversions having been referred to by a writer in that paper, under the signature of X. Y. Z. and other statements having been by him made in relation to the mission, which call for notice, we are glad to receive for our columns the following reply of the Massachusetts Correspondent, which, we think, gives such correct views and impressive reflections as cannot fail deeply to interest our readers and the christian publick.

#### THE BURMAN MISSION, AND THE BAPTIST GENERAL CONVENTION.

To X. Y. Z.

My dear Brother,

Permit me to pass in silence over the pleasantry with which you have introduced your remarks that appear in the Baptist Recorder of Jan. 13. I would just assure you most sincerely, that instead of being disposed to receive the homage of any one, I rejoice in an opportunity of meeting you as a fellow-servant, redeemed by the same precious blood, toiling in the same cause, sustained by the same hope amidst the dangers and troubles that now assail us, and going with me to the tribunal of him, whose we are, and whom we serve. Come then, my brother,



let me take you by the hand. Here let us bow down together before our common Master. And after presenting to him the homage of gratitude for our salvation, and imploring of him the wisdom and the grace that we need, let us converse freely on things that pertain to his kingdom.

No considerate man claims exemption from liability to err. And our perceiving that we have been led into an erroneous view, and representation of one thing, however trifling that thing may be in itself, is adapted to teach us a salutary lesson of caution in regard to other things. At the time of writing the letter, an extract of which was published in the 25th Number of the Recorder, I had, (as I began with the 19th) received only *four* Numbers. And yet, my brother, you drew the conclusion,—and I need not mention the manner in which you felt authorized to represent it to your readers,—that from the time of my beginning to receive the paper, a period had elapsed of “about twelve months”! You perceive, and I am confident you regret the error. I beg you to excuse my having adverted to a fact of so little importance in itself; for I really think it adapted to create in your mind a suspicion that, at the time of your writing, you may have erred a little in some other things.

In speaking of the sums appropriated during the last three years, you say, “2000 dollars of which stands connected with Mrs. Judson’s outfit;” obviously intimating, (though I would trust, not intentionally,) that 2000 dollars were expended on her outfit. Upon turning again to the 30th page of the last Annual Report, you will readily perceive, even from the summary statement there given, that the fact does not accord with your intimation. For there you will find the amount re-

ferred not to an *outfit*, but rather to cost of *passage*, to “sending out Mrs. Judson;” and not merely to *sending out Mrs. Judson*, but to “sending out Mrs. Judson, and other purposes.” Now among these other purposes were the passages of Mr. and Mrs. Wade, (missionaries that accompanied her,) and the outfit of them all.

Let me now read a few sentences from your communication, and entreat you to review the subject with candour.

“Yes, the tens of thousands wasted on this mission might as well have been despatched to the bottom of the Atlantic as to Rangoon. This is the rock on which your friends have stranded. Since the creation of the world to this day, we may unhesitatingly affirm that a project so chimerical and unwarranted has not been attempted. The annals of the human race present no parallel to the Rangoon mission. At the first step, the Convention leave the two Americas behind, with all the surrounding Isles; they leave the Western Hemisphere to plant their standard upon the other side of the earth. The finger of Providence pointed to the western hills, the Andes, and the Isles of the Pacific, in a manner not easily to be mistaken; but because Mr. Judson had been cast on the Asiatic shore, they must cross the Indian gulph to the last corner of the habitable globe, and there waste treasures, time, and the lives too, of some valuable citizens, in (not a mission enterprise, but) a fanatical crusade.”

Here let us pause, and look seriously at these statements.

A crusade? . . . I have before me a History. Let me read a paragraph:—“Palestine was in the possession of the Turks, and its capital, Jerusalem, fallen from its ancient consequence and splendour, was yet held in respect by its conquerors as a holy city, and

constantly attracted the resort of Mahometans to the mosque of Omar, as of christian pilgrims to the sepulchre of our Saviour. Peter, the Hermit, a native of Amiens, on his return from this pilgrimage, complained, in loud terms, of the grievances which the christians suffered from the Turks ; and Urban II. pitched on this enthusiast as a fit person to commence the execution of a grand design which the Popes had long entertained, of arming all Christendom, and exterminating the infidels from the Holy Land. The project was opened in two general councils held at Placentia and Clermont. The French possessed more ardour than the Italians ; and an immense multitude of ambitious and disorderly nobles, with all their dependents, eager for enterprize and plunder, and assured of eternal salvation, immediately took the cross as their military badge. Peter, the Hermit, led 80,000 under his banners ; and they began their march towards the East in the year 1095. Their progress was marked by rapine and hostility in every christian country through which they passed ; and the army of the Hermit, on its arrival at Constantinople, was wasted down to 20,000. The emperor, Alexius Comnenus, to whom the crusaders behaved with the most provoking insolence and folly, conducted himself with admirable moderation and good sense. He hastened to get rid of this disorderly multitude by furnishing them with every aid which they required, and cheerfully lent his ships to transport them across the Bosphorus. The Sultan Solyman met them on the plain of Nicea, and cut to pieces the army of the Hermit. A new host, in the meantime, arrived at Constantinople, led by more illustrious commanders ; by Godfrey of Bouillon, Duke of Brabant ; Raymond, Count of

Tholouse ; Robert, of Normandy, son of William, king of England ; Bohemond, son of Robert Guiscard, the conqueror of Sicily ; and other princes of high reputation. To these, who amounted to some hundred thousands, Alexius manifested the same prudent conduct to accelerate their departure. The Turks, overpowered by numbers, were twice defeated ; and the crusaders, pursuing their successes, penetrated at length to Jerusalem, which, after a siege of six weeks, they took by storm, and with savage fury, massacred the whole of its Mahometan and Jewish inhabitants, A. D. 1099. Godfrey was hailed king of Jerusalem, but was obliged soon after to cede his kingdom to the Pope's legate. The crusaders divided Syria and Palestine, and formed four separate states, which weakened their power. The Turks began to recover strength ; and the christian states of Asia soon found it necessary to solicit aid from Europe."

In the 12th century and in the 13th, other crusades of a similar kind were undertaken, in which, with the cross displayed on their banners, hundreds of thousands, from most of the nations of Europe, marched to the East, in the pride and pomp of war, spreading terror, and famine, and pestilence, and murder. Thus horribly was the cross of Christ profaned ; and thus was it associated, in the minds of the infidel inhabitants, with all that was oppressive, and hateful, and abominable. The splendid armies of the crusaders, execrated by millions, and under the frown of insulted Heaven, withered away, and, for the most part, perished by sword and pestilence in a foreign land.

Such, my dear Sir, is, if I mistake not, a true account of the crusades. Now behold yonder servants of Christ, as they enter the Burman dominions. You see



no nodding plumes, nor helmets, nor spears, nor glittering swords. You hear not the tread of mighty legions, nor the sound of the trumpet. You see no fields covered with the slain; you hear no wailing of widows and orphans. You perceive no grasping at kingdoms, no projects of self-aggrandizement, and no schemes for converting infidels by the arm of the warrior, nor by the authority of the magistrate. You see no proud and profane display of the cross, floating high over the ranks of a mis-named christian army. But you see two lonely disciples of him who expired on the cross, going forth, penetrated with his unutterable love, and effectually impressed with a conviction of their duty in view of his command, "Teach all nations." You see them humbly and simply relying on his promise, and resolving in his strength, to communicate the gospel of the grace of God to a heathen nation. We now hear brother Judson assuring us in behalf of himself, and of our sister, his worthy partner. "If ever we commended ourselves, sincerely and without reserve, to the disposal of our heavenly Father, it was on this evening. And after some recollections and prayer, we experienced something of the presence of him who cleaveth closer than a brother; something of that peace which the Saviour bequeathed to his followers,—a legacy which we know, from this experience, endures when the fleeting pleasures, and unsubstantial riches of the world are passed away. We soon began to find that it was in our hearts to live and die with the Burmans. We gradually became reconciled to the place, and, from a conviction of the superior importance of this to any unoccupied station, and a hope that, notwithstanding the frightful accounts we had received, we should find it practicable to remain, we were induced to pitch our tent."

O my brother! can you find it in your heart to call this a *crusade*? a *fanatical crusade*? I had heard such language from the enemies of our Lord; but never had I expected the anguish of hearing it from one of his distinguished friends,—“one who,” (to use your own words in describing yourself,) “one who will measure or weigh with any Convention-man on the score of *gratuitous* labours, toils, fatigues, and expenditures, to excite and diffuse the spirit of missions.”

With most of the missionaries who have since gone to toil at that station, I have had the happiness of some little acquaintance; and with not a few of the churches and persons who have been the most uniformly liberal and prompt in sustaining the Burman mission, I have also had the happiness of some little acquaintance; and, really, I must be permitted to consider it to be as unreasonable to condemn their efforts, as to condemn the efforts of the endeared individuals who first entered the field.

You have, indeed, stated that the Convention undertook this mission, “because Mr. Judson had been cast on the Asiatic shore.” But was this all? Why, let me ask, *why* had he been cast on the Asiatic shore? His attention had long been turned to the subject of missions. With the best means of information in our country before him, he had read extensively; he had thought, and conversed, and prayed much on the subject. He had even gone to Europe for the very purpose of obtaining further information, and of consulting with the Directors of the London Missionary Society. He had thus surveyed, as from an eminence, the various unoccupied fields that the world presented; and it was his deliberate judgment that Burmah was, upon the whole, the most important and promising of them all. But when he and

his missionary companions arrived in India, the existing difficulties between the Burman government and the British, made it necessary to relinquish the hope of entering that empire. At this time, Mr. Rice and Mr. and Mrs. Judson became Baptists. The East India Company's hostility to missionary effort drove them to the Isle of France. It was soon thought advisable that Mr. Rice should return to America, and attempt to awaken among us the spirit of foreign missions. Upon further inquiry by Mr. and Mrs. Judson, all hope vanished of their being able to commence a mission in Madagascar, or in that quarter; and their attention was again turned to the East. After a few months, they embarked for Madras; and here is an extract of a letter from Mr. Judson to Mr. Rice, dated Rangoon, Aug. 25, 1813. "We arrived here on the 13th of July, by the way of Madras. When we arrived at Madras, we found no vessel bound to any of the Malay islands. We heard also that our brethren at Bombay had been ordered to England by the Governor General. We expected to share their fate, as soon as it should be known at Calcutta that we were in Madras. Our only safety appeared to consist in taking passage in a small Portuguese vessel which was to sail for Rangoon in a fortnight. This indeed was the only vessel which would sail for any port before we should receive an order from Calcutta. We had, therefore, no alternative. We determined to make the experiment whether we could live in Burmah, and, if we found it impracticable, to go thence to Penang, which would not be difficult. But since our arrival, we have felt no desire to leave the country. You know, we always regarded this station as preferable to any other, *if it were possible to live here*. Not only do we find it

possible to live here, but we are contented, and, I may add, far happier than we once thought we could be in such a country."

The extent of this country and the general character of its inhabitants ought not to be forgotten. "Burmah," says an authority that will not be questioned, "is about twelve hundred miles in length, and eight or nine hundred in the broadest part. It extends from the 9th to the 28th degree of north latitude, and from the 91st to the 108th east longitude; and contains a population estimated at about nineteen millions. The climate is considered salubrious, and the natives are remarkably healthy and vigorous. The Burmans are a lively, industrious, and energetic race of people, and farther advanced in civilization than most of the Eastern nations. They are frank and candid, and destitute of that pusillanimity which characterizes the Hindoos, and of that revengeful malignity which is the leading trait in the Malay character. Some of their men are powerful logicians, and take delight in investigating new subjects. Their books are numerous; some of them are written in the most flowing, beautiful style; and much ingenuity is manifested in the construction of their stories. All the boys in the empire are taught by the priests, who are dependent for their support on the contributions of the people; but no attention is given to female education, excepting in a few instances in the higher classes of society."

Among this people, and thus introduced, Mr. Judson was, when the Convention came into existence. And now I would appeal to your candour, and to the sober judgment of every Baptist in the land, Did not the finger of Providence point to Burmah? I have yet to learn by what striking event it pointed more manifestly "to the



western hills, the Andes, and the Isles of the Pacific."

On the western hills had already been seen 'the feet of them that preach the gospel of peace;' and hundreds more might easily go to their aid. But Burmah, with all her millions, and all the millions on her borders, had heard no gospel of peace, but was going to the retributions of eternity, 'having no hope, and without God in the world.'

Along the Andes, and over all South America, the clarion of civil war was sounding; and it was manifestly expedient to wait till the affairs of that country came to be more settled.

The Isles of the Pacific enjoyed already a prospect of becoming evangelized; and besides, however important in themselves, they could not on account of their position, and the comparative fewness of their inhabitants, be, for a moment, compared with such an empire as Burmah on the vast and populous continent of Asia.

Whether it is a fact or not, that "the annals of the human race present no parallel to the Rangoon mission," I am not very solicitous to determine; nor do I suppose it worth while for us to contend. It is enough that we both acknowledge the authority of Christ in giving the command, 'Go ye into all the world, and preach the gospel to every creature;' and that we both respect the example of such men as Paul, and other early propagators of christianity. There is, I freely admit it, there is something in the history of this mission with which we do not often find a parallel in the annals of the world. And so thought a member of the council of the late emperor Alexander, the minister Papoff, a man whose name is associated with the progress of evangelical light in the north of Europe, and who, of late, along with the cause of the Bible Society in Russia, has nobly

suffered an eclipse of imperial favour. After reading a copy of the London edition of Mrs. Judson's account of the American Baptist Mission to the Burman Empire, he said, (with a tone of deep feeling, and an emphasis that will not soon be forgotten;) '*It is a MOST STRIKING exemplification of the labour of love, and the triumph of faith.* I shall take the book with me to St. Petersburg, and it will be translated into Russian."

Listen now, I pray you, to one paragraph of a letter from Mr. Judson, dated Aug. 3, 1816.

"If any ask what success I meet with among the natives? tell them to look at Otaheite, where the missionaries laboured nearly twenty years, and not meeting with the slightest success, began to be neglected by all the christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been labouring seventeen years, that is, from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, what prospect of *ultimate* success is there?—tell them, as much as that there is an almighty and faithful God who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and to give us our bread; or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the Word of God to sustain it, beg of them at least not to prevent others from giving us bread; and if we live some twenty or thirty years, they may hear from us again."

You have, dear Sir, spoken of

a wasting of lives in "the last corner of the habitable globe." Alas! good and valuable men are liable to die, even in our own land.

In respect to your remark, "Since the creation of the world to this day, we may unhesitatingly affirm that a project so chimerical and unwarranted has not been attempted," I confess that I have yet to learn in what sense a friend of missions can pronounce the present attempt to evangelize Burmah, *chimerical* and *unwarranted*; and if he does it in the ordinary sense of those words, I am compelled to believe that his doing it *unhesitatingly*, has arisen from his having overlooked or not duly considered some important facts connected with the case.

That you have thus inadvertently passed over such facts I must and will believe till I am compelled to admit the contrary; for otherwise, my brother, I could not but be filled with the most painful apprehensions in regard to the state of your own soul. Forgive me, I beseech you for the love of Christ, forgive me this plainness: it is 'the truth in love.'

Look for one moment at your assertion: "The tens of thousands wasted on this mission might as well have been despatched to the bottom of the Atlantic as to Rangoon." And yet a language spoken by fifteen or twenty millions of the human family, has been fully acquired by Mr. and Mrs. Judson, and considerable progress made in it by other missionaries. Several tracts, particularly one by Mr. Judson, entitled *A View of the Christian Religion*, in four Parts, historical, practical, preceptive, and devotional, and a Catechism by Mrs. Judson, have been circulated in the Burman language. Both of these and the Gospel according to Matthew, have been translated into the language of Siam. A Grammar

and a Dictionary of the Burman language have been prepared for the use of succeeding missionaries; and the whole of the New Testament has already been translated, with great care, into Burman. The gospel has begun to be preached to that idolatrous people in their own tongue; and, at the lowest estimate, not less than eighteen or twenty have given satisfactory evidence of their cordial conversion to God. Yes, previously to Sept. 1822, seventeen or eighteen that were once heathens had been baptized upon a credible profession of their faith in our Lord Jesus Christ.

Is all this nothing? Can you still, in the hearing of earth and heaven, assert that what we have expended in Burmah might as well have been despatched to the bottom of the Atlantic as to Rangoon? The Lord preserve my brother from that guilt. O that the spirit of Moungh Tha-lah, gone up already, from the little church in that land of heathenism, to the throng of the redeemed before the throne of God, might be sent forth, an angel among our churches, to teach us all how to estimate the gospel of Christ.

Here let it be remembered that, upon an average, our whole expense for the Burman mission, from its commencement and including the outfit, and passage, and support of all the missionaries, and the erection of buildings, &c. &c. has amounted to considerably less than three thousand dollars annually;—a sum which, if raised equally by the Baptists in the United States, would require from each communicant an annual contribution of less than *one cent and a half*!

After what I have said, you cannot expect me, my dear brother, to employ my "influence with the General Board in getting the Judson family to America as quick as possible."



The recent war between the British and the Burmese, produced, for more than two years, extensive havoc and distress. It was a 'burning fiery furnace,' and our missionary friends were in the midst of the flames. But, praise be to God! they were most signally preserved, and they have come forth with new courage and brightened prospects. Let me refer you to what has been stated by them, and published in the late number of the American Baptist Magazine. In speaking of the result of the war, they say: "We think it has presented a wider field for missionary operations among the Burmans than has ever been presented before. In those parts of the Burman territory which have been ceded to the English, missionaries will, no doubt, be permitted to prosecute their labours without fear or molestation. And what is more, those Burmans who are desirous of examining the christian religion, will feel none of those fears which were always felt by the subjects of a cruel and capricious despotism at Rangoon. Though we are of opinion that it is best to abandon the station at Rangoon for the present, we are not at all disposed to abandon Burmah. We think, as we always have thought, that the country presents prospects of usefulness equal, if not superior, to those of any country in India. There are not wanting places, at the present time, which loudly call upon us to occupy them."

Dr. Judson and some of his associates are, doubtless, now in Amherst, at the mouth of the river Martabar, about 70 miles east of Rangoon. It is the place selected by the English for the emporium of their Burman trade, and the future seat of government. Dr. Price, it is expected, will continue at Ava; and it is certainly desirable to maintain the ground there that has already been gained.

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Before the war, Providence had opened Burmah to us as a wide missionary field. Our missionaries there had been laboriously occupied in acquiring the language; and they were just becoming able to enter vigorously upon their work. Are they now to be called away BECAUSE a part of the territory has come under the authority of the British government, and a place has thus been provided where they may pursue their labours with safety, in the midst of a Burman population, and with numerous facilities for co-operating with other stations, (wherever it may be expedient to sustain them in the emperor's dominions,) and for sending forth the sacred scriptures, and tracts, and native preachers into all parts of the empire? To protect men in exercising the right of worshipping God according to the dictate of their own consciences, is all that can be expected or desired of the government. The mere fact that the government of a territory has become British, surely does not make our duty to the souls of the people less than it would have been, had the government of that territory continued to be Burman. The Baptists in the United States are more than five times as numerous as they are in Great Britain: and yet we are doing far less than they in evangelizing the world. We are, in effect, as to transportation, as near to Burmah as they are. And our missionaries, being *Americans*, and some of them having already rendered valuable service to the country, will not be so likely to be the objects of suspicion and hatred to the Burman government, as Englishmen must be for a long time to come.

It has grieved me not a little, my brother, to perceive the errors into which you have fallen in regard to the subject which we have been discussing. I hope you will review it candidly. It is painful

to have any one of our brethren dissatisfied ; but it would be much worse to have our Redeemer displeased. The Board of Managers, I trust, will do their duty, and rely on him to favour them with the confidence of the people.

You have, it is true, concluded your demand for the destruction of the Burman mission by telling me, I “may rest well assured that managers will never possess the confidence nor the money of the people, while they expend it on mud walls beyond the Indian seas.” But certainly a very different view from that which you have exhibited, has presented itself to the attention of intelligent men in our denomination ; and, at this very moment, there is sounding in the ear of the Board, and beginning to be heard by the churches, a voice of expostulation that does not accord at all with yours. To mention a single instance :—the Corresponding Secretary has shown me a letter from one of “the people,” which he has lately received, and which, I trust, you will have an opportunity of reading in the Magazine. It is from an individual who is no crusader, nor Don Quixotte, nor fanatic ; and he possesses uncommon means of knowing what ought to be thought, and what is thought, by some of the most discerning men in our country. Let me now read to you a sentence or two from his communication. “I wish,” he says, “I wish particularly to express my interest in the *Burman Mission*. There never has been a time when its call upon our denomination has been more distinct and loud. God has opened for it a wide and effectual door. The few missionaries who compose it, have explored the country, learned its language, ascertained the strong holds of its idolatry, and the most accessible points of attack,—effected a secure and commanding lodgement in almost the

very heart of the land, and are prepared to receive and employ efficiently any amount of reinforcement you may send. The very opportunity of access to twelve million Burmese, so full and so encouraging, constitutes an unanswerable appeal to our immediate, united, vigorous, and self-denying beneficence. If an impression, wide and deep, is ever to be made on Burman heathenism, let it be made now. We are, as a body, doing little or nothing, in comparison with what we might do. And if we continue thus inactive, the next generation of our descendants will be amazed at our apathy and penuriousness ; and the next generation of Burmese will, in a future world, curse our hard-heartedness and covetousness.”

Again, my dear brother, let me beseech you, as you are to give account to God for your influence, let me beseech you to review this subject candidly. The Burman mission must not, and will not be abandoned. Nor will it want for support. We should rejoice, for your own sake, to have you participate in this blessed work ; and we should be thankful to have your co-operation ; but if you refuse, we shall not be disheartened. We can only say, the Lord forgive and enlighten you.

In regard to your “second ground of exception to the management and direction of the General Board,” I am happy in being able to assure you that I think there will be found, after a little explanation, no material difference of opinion between yourself and any of the members. There is, I believe, but one mind with respect to the course which ought in future to be pursued. The expenses at some of the domestic stations, or those among our western Indians, have, it is not doubted, been much greater than there will be any occasion of their being hereafter.



With all the expense, the missionaries and their families have endured much in laying the foundation for usefulness; and they have deserved well of the christian community. They have struggled with unnumbered difficulties, and been subjected to special embarrassments in the early stages of their progress; and they and the managers, like the missionaries and managers of other denominations, have had to learn many lessons from experience. The period has now arrived when the expenses can be reduced; and since the appointment of the present Board, (within the current year,) they have at one of the stations, been reduced more than one half; and I am confident that such a system as you will yourself approve, will be established at all the stations, as far and as fast as practicable; for the Board, so far as I am acquainted, are deeply and solemnly impressed with the duty of promoting the strictest economy, and of cherishing habits of industry and frugality.

It has, I do sincerely assure you, my dear brother, afforded me no small gratification and encouragement to perceive in your suggestions on this subject so much concerning which we are agreed; and let us hope that when we meet again, we shall find ourselves to be still nearer that happy unanimity which is so desirable among the disciples of him who has prayed *'that they all may be one.'*

I had intended to submit to your consideration some thoughts on the importance of reviving, in the shape perhaps of a state convention, "The Kentucky Baptist Society for propagating the Gospel." In this way, much is beginning to be done by our brethren in different States. Whether it were nominally connected at all with the General Convention or not, it would be promoting the same grand object,

the propagation of the gospel; and *the world is all before you.* Please to think on the subject. I must now bid you adieu. May wisdom from above, ever direct you and your brother,

THE MASSACHUSETTS CORRESPONDENT.  
March 2, 1827.

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FEMALE MISSIONARY SOCIETY OF  
THE FIRST BAPTIST CHURCH,  
PHILADELPHIA.

We have just received notice of the formation of a Female Society of much promise, in the Rev. Mr. Brantly's Church, Philadelphia, Auxiliary to the Baptist Board of Foreign Missions. About one hundred names had been given in, and many more were expected. No subscriber pays less than one dollar per ann. The following is the Preamble to the Constitution.

"That christians should feel a deep interest in the extension of the gospel, that they should labour not only by individual, but by collected effort, to accomplish the great purpose of their being; that they should breathe the spirit of Missions, and pursue with a solicitude proportioned to their importance, all the objects of Missionary exertions, are positions which should never be for a moment abandoned—it is one of the maxims of piety, to let our lights shine before others, and in accordance with this we should cherish and exemplify a prayerful anxiety, for the spiritual welfare of others, and while we pray for their happiness, we deem it incumbent upon us to employ active means for the accomplishment of our prayers."

The Officers of the Society for the present year, are

Mrs. M. M. Brantly, *1st Direct's.*  
Mrs. Ann Rhees, *2d Directress.*  
Mrs. Susan Budd, *Treas.*  
Mrs. Mary R. Chandler, *Sec.*

We have reason to suppose that similar Societies either have been,

or will soon be formed, in every Baptist Church in Philadelphia, of which we shall take pleasure in giving notice.

## ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV. MR. TYERMAN AND G. BENNETT, DEPUTIES FROM THE LONDON MISSIONARY SOCIETY TO THE MISSIONARY STATIONS IN THE SOUTH SEAS, &c. DATED CALCUTTA, MAY 17, 1826, TO THE SECRETARY OF THE SOCIETY.

### *Description of Macao.*

The island, or rather peninsula of Macao, is about six miles in circumference, and is a mere rock, exceedingly sterile and barren in appearance. It contains 45,000 inhabitants, of whom 40,000 are Chinese, who live principally in the town of Macao. The other part of the population is composed of Portuguese and a few English. Here are many Chinese temples, thirteen Roman Catholic churches and chapels, and about one hundred priests and others, who live by the altar, and one English Protestant chapel belonging to the Hon. East India Company, in which the Rev. Mr. Harding officiates, and where most of the gentlemen connected with the Factory attend while at Macao. The climate of this island is good, and the atmosphere salubrious, and the heat by no means oppressive.

### *Description of the Approach to Canton.*

After residing nearly three weeks at Macao, we proceeded by what is called the *Inner Passage*, to Canton, which we reached in three days. The distance is nearly 100 miles, and is travelled by large boats, along vast rivers and

canals, which intersect the whole of the intermediate country, in the most surprising manner. We passed several large and populous towns, situated on the banks of the rivers, which are every where crowded with boats. The distant hills have the most sterile and barren aspect, while the low intermediate country is exceedingly rich and fertile, planted with rice, sugar-cane, &c. Some of the distant hills are adorned with beautiful pagodas, which give the landscape the most picturesque and interesting appearance.

### *Description of Canton.*

Canton is a vast city, containing about 800,000 inhabitants, including those who live upon the water in boats. It stretches about five miles up the side of the river, and nearly three miles in the opposite direction. The houses are, in general, small, and the streets crowded and very narrow, but well paved and clean. The appearance of business is astonishing. Within this vast place all is bustle, but the best order every where prevails. Many of the shops are handsome, and the honges (or warehouses) of the Hong merchants are prodigious establishments. The city of Canton is enclosed by a strong wall, and the gates so well guarded, that though we gained access through several of them, we were obliged immediately to retire again. So far as we could see into the city, within the walls, it appears that the streets and houses are much inferior to those of the suburbs. The factories belonging to the East India Company, and various other merchants, are buildings of great magnitude, though they are all confined within a space not more than a quarter of a mile square, on the bank of the river. Here, as well as at Macao, the Company have a small neat chap-



el, where the Rev. Mr. Harding officiates.

How lamentable is it to see this immense city wholly given up to idolatry, and the most gross and ruinous superstitions! Temples, of all sizes, every where present themselves, devoted to their several idols. But very few persons are ever seen performing their devotions in these temples, which are more frequently employed as gambling-houses, tailors' shops, and various other purposes. On the island of Haynan, and on the side of the river immediately opposite to Canton, is one of the most ancient and extensive temples in all China. It covers a vast plot of ground, and supports nearly one hundred priests. In one compartment we saw twelve sacred hogs of great size, and fed and kept with the greatest care. Some of them, it is said, are seventy or eighty years old. It was in this temple that Lord Amherst was allowed to take up his residence; in one of the temples within the general enclosure, his chaplain was allowed to officiate, and the Chinese even removed the vast idols out of it during that time; here also the sacrament of the Lord's Supper was administered. In the house of every Chinese and in every shop there is generally a compartment, or recess, fitted up facing the entrance door, and furnished with all the apparatus necessary for their idolatrous worship, with candles and incense burning; and, in the evenings, are seen at the door of almost every house, sticks with incense burning, in compliment to their gods. Some of the Chinese appear to be conscientious and diligent in the discharge of what they consider their religious duties, and are not unfrequently seen with their doors and windows open, exposed to the gaze of every one who may be passing by, performing their evening devotions, many

times prostrating themselves before their idols, burning *sacred paper*, and letting off crackers, with which they imagine their gods to be highly pleased. How lamentable! All this vast population perishing for lack of knowledge. O let British Christians be fervent in pleading with God the cause of this vast empire, that a door may be opened, and that the truth may enter in.

*Obstacles to direct Measures for the Introduction of Christianity into China.*

Such is the lamented state of China, that we conceive the only way in which it can be assailed is through the medium of the *out-posts*. A Missionary, as such, cannot exist with safety any where in that vast country but where the East India Company have factories, i. e. in Canton and Macao only. Till Divine Providence operate some mighty change in the political views and circumstances of China, nothing can be done in it to introduce Christianity by direct missionary exertions. A Jesuit at Peking was lately decapitated because he had attempted to make converts to Roman Catholicism; and another was banished to Macao, because he was supposed to have had some correspondence with him by letter only. Both those men had lived many years at Peking under the auspices of the Government. In Java, however, at Malacca, Singapore, Pinang, &c. &c. the Chinese are quite accessible to the Christian Missionary, and no other difficulties present themselves than those of depraved human nature, and of their idolatrous system.

*Evan. Mag.*

CHITTAGONG.

This district is one hundred and twenty miles by an average of

twenty-five; the capital is Islamabad; it is eight miles from the sea, and three hundred and seventeen miles from Calcutta.

Intelligence from this station will be interesting to our readers, being the place at which our brother Colman closed his life and missionary labours. A Mission is now supported there by the English Baptist Missionary Society; J. C. Fink, Missionary; John Johannes, School Master, and six native assistants. The following intelligence is extracted from a late Number of the Missionary Register.

It is stated in the last Report—"War, with all its attendant evils, has been permitted to ravage the district of Chittagong, and to disperse the numerous church, formed there among the Mugs; still they have retained their attachment to the means of grace; and, since the conclusion of peace between the Burmese and our Indian government, these poor people, who were originally refugees from the neighbouring province of Arracan, now ceded to the British, have returned thither in a body, with their pastor at their head. Thus, in a most unexpected way, a new and easy access is obtained into the Burman Empire; and, from the relative position of that country to China, it seems not at all improbable, that, ere long, the extensive frontier of that vast and popular region may be laid open to the gospel. From the latest statements relative to this mission, before its suspension, we collect the following notices.—Every Sunday morning the school room is quite full for public worship; in the evening it is held at Mr. Fink's, where many Roman Catholics attend. Our Mug brethren present a truly pleasing

sight on a Sabbath morning and on sacramental occasions; when they all attend, clean and neat, and free from that volatility of air which characterises their countrymen. Some of these brethren are highly zealous; they rise early, and go about preaching Christ the whole day. There are at present, forty-six girls in two schools; from their readiness to learn, a pleasing hope of success may be cherished. Some of the boys in the school seem truly converted, and promise much future usefulness."

### PALESTINE MISSION.

The Missionary Herald for April, contains interesting intelligence from the Palestine Mission, under the direction of the "American Board of Commissioners for Foreign Missions," from which we give the following particulars. The Palestine Mission was commenced by Messrs. Fisk and Parsons, who embarked from this country in 1819. The disturbed state of the Holy Land at the time of Mr. Parsons' arrival obliged him to leave it, soon after which he died. Mr. Fisk also died in the fall of 1825. Mr. Wolf and Mr. King have also been engaged in that Mission; but Beyroot, in Syria, is now the principal station in this field, there being none at present in the Holy Land; and it is filled by Messrs. Bird and Goodell. Inquiry on religious subjects appears to be greatly extending among different sects of nominal Christians. It is stated in Mr. Goodell's letter of September 29, to the Corresponding Secretary of the Board, that great excitement had been produced at Constantinople by a Farewell Letter which Mr. King addressed to the people of Syria. Mr. King's letter had particular reference to the sect styled Armenians, who have their origin in the ancient country of Armenia, from whence they derive their name. The vast territory east and northeast of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine they have

four monasteries. In Constantinople, there are supposed to be not less than 100,000 Armenians, among whom, as they are a body of enterprising merchants, there is immense wealth. Mr. Goodell remarks :

"It seems, that Mr. King's Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand-writing, and produced an amazing excitement among the one-hundred-thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

"Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter, true? And is the letter itself agreeable to the word of God?"

"The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures."

After discussion, several resolutions were passed, in the last of which it was resolved, That pilgrims to Jerusalem nev-

er be permitted again to witness the pretended miracle of the holy fire.

"To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

"But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution."

"To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution."

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## DOMESTICK.

### *Withington Station.*

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EXTRACTS FROM REV. MR. COMPERE'S JOURNAL, SENT TO THE CORRESPONDING SECRETARY.

*Withington, Oct. 1.* This morning I visited Tucheelbach square, and after a few common place remarks, made an attempt, through our interpreter, to proclaim the glad tidings of salvation to some of these poor heathen. If ever I felt my own nothingness, I felt it this day. In the midst of a people altogether ignorant of divine things, I knew not how to begin; and perfectly careless as they appeared, I had little hope of commanding their attention. I knew their prejudice against the truth, and was secretly constrained to adopt



the sentiment of the apostle, "Lord, who is sufficient for these things!" Having finished what I had to say, I was both surprised and gratified to hear some of the Indians call it good talk, and express a wish to hear more about it. From some inquiries that have lately been made, I am ready to indulge a hope that the Lord is preparing these people to receive his word. May I not be disappointed.

Oct. 8. This morning I again attended the Tucheebachee square. When I began to converse with the Indians, they appeared altogether careless and utterly unconcerned; some were cutting sticks, while others were rubbing their pipes. But after a short time, their attention was arrested, and they then seemed to listen with anxiety to the things that were spoken. After some time, an old chief observed that he felt much alarmed; but supposed those things connected with the resurrection of the dead, and the final judgment would not take place yet. He was reminded that his life was short and uncertain, and that short and uncertain as this life is, that it is all the time that God had allotted to men to repent of their sins, and to seek his favour by our Lord Jesus Christ.

Oct. 15. To-day I visited a congregation in the settlements about eleven miles from the station. In the evening after my return, several Indians being about after family worship, I spent some time with them, endeavouring to impart to their minds some of the truths of the gospel of Christ;—and the following evening, as they were still around, they were invited to attend our family devotion; at which time I said a few things from the words of the apostle, "This is a faithful saying, and worthy of all acceptance," &c. They were attentive, and, as is usual with them, assented to all

that was said. But this is no certain evidence that they believed it, as it is their custom on all occasions, to be thus courteous.

Oct. 21. This week has been a time of perplexity, trial and fatigue. The Indians have been holding a talk at Tucheebachee, and dividing the money paid them for their lands. As many of the friends of the children attended, we were under the necessity of affording them such conveniences for their accommodation as we could. This has added a little to our expense; but it has afforded several opportunities for imparting spiritual instruction to some who reluctantly attend to such things. Poor creatures, their minds are very dark, and unless God in the abundance of his mercy enlightens them, and changes their hearts, they must sink into a state of still greater darkness. In the course of the week a circumstance occurred that tended to show the sensibility of some, and the carelessness of others. As I was talking to several at the breakfast table about the things that make for their peace, one man observed to the rest that he knew they were in an awful state, and that he was persuaded that since they had heard these things, they had no excuse. His companions, I suppose, deemed it sufficient for me to entertain such thoughts, and therefore began to laugh at him. May God turn their laughter into mourning, and their mourning into joy.

Oct. 28. This week we have been visited by two of the principal chiefs who came to inform us, that the Indians were about to send some of their children to the school in Kentucky, and that it was probable some of our children would go. As I am not sufficiently acquainted with that Institution, it was impossible for me to say much about it; but as it had been freely circulated among the

tution, it was impossible for me to say much about it; but as it had been freely circulated among the children of the school and the Indians generally, that at that place there would be no labour, I could say but little to encourage the removal of our boys; but, indulging a hope that it might be a benefit to them, I have been careful to say nothing that might discourage either the boys or their friends. Out of our number three only have been sent.

In the course of the past week, John Davis, our interpreter, left the station to transact some business for his own town people. Our communications with the Indians will therefore be circumscribed till he returns.

Oct. 29. This day has been spent at home for the want of a suitable interpreter to accompany me in visiting the Indians. In the course of the day, the most intelligent of our female scholars has been removed by her mother, who hearing that she had been a little unwell, thought she would be better satisfied to have her under her care; she has promised to send her back as soon as she is better. Should she not return, we must supply her with the best of books which she can read, and in a good degree understand, following her, as we have to do many others, with our prayers and best wishes.

In the course of this week, we have been greatly annoyed by drunken Indians.

Nov. 5. This day Yhoholy Mikko, the king of the Afaulee town, called to see us, whose brother brought two children, one of whom we thought too small; and therefore considered it most expedient to request him to keep him sometime longer at home. The following day he called again, and I told him how the Indians annoyed us since they had received their money, and had gotten

a supply of whiskey; and that I was afraid I should have to tie some of them, and confine them till they got sober. He observed that was the only way to prevent them from doing mischief, and what the Indians were sometimes obliged to do.

This day another of our girls has been taken home under the pretence of visiting a sick sister: but, poor girl! she has a mother so entirely opposed to civilized habits, that we fear it is only a trick to persuade her own child from school, who till now has been governed by her own inclinations. She can read the Testament, and was beginning to talk tolerable good English; so that if we must give her up to the will of a ferocious parent, we must do it with the hope that her little instruction may be blessed to her. Perhaps in some of the many idle hours she may have, she may think of her book, and he whose word it is may speak by it to her soul.

Nov. 12. Another Sabbath has rolled away, and our interpreter has not returned. I have therefore been obliged to spend my time at home. This makes me long for the time to arrive, when I, or some other person, will be able to communicate to these people in their own language, the unsearchable riches of Christ.

Nov. 19. This day towards evening we were much gratified at seeing our young friend, John Davis, who had been away for nearly a month. We hope his time has been profitably spent in his absence. He is impressed with the idea that his going with his people has given them to see the advantage of education.

Nov. 21. Some Indians being about the Station this evening, I endeavoured to explain to them the doctrine of the resurrection.

Nov. 26. This morning I visited Tucheebachee square, and commenced a talk about the suf-



ferings of Christ, when I was suddenly interrupted by one of the Chiefs, who undertook to answer for the people. He said the people were too old to learn such things, and that they did not want to hear them. This put me where I have often wished to be put, on the defensive—and led to a controversy about religious things that lasted for more than an hour, which was listened to with greater attention than any talk I have ever had with these people. It commenced about their ability and willingness to hear and understand—when he was reminded of what had previously been said by some of them in the same square. I told him as to their ability, they knew nothing of any thing that was doing, only what they saw and heard. That if any man gave them a bank note, they did not know what it was till they were told; but then they knew, and I knew, they did not know any thing about Jesus Christ; but I was sent to tell them, and that it was good news that I brought them.

After much had been said of this sort, the conversation turned on the responsibility of Chiefs, who shut their own ears and attempted to shut others also.

Nov. 27. Left home with John Davis, for the purpose of visiting the Afaulee Indians. About sun-set we arrived at Yhoholy Mikko's, whose house, yard and every thing about him, bore evident marks of advancement in civilized life. Both he and his wife received and entertained us with much kindness; and we spent about two hours in talking about the creation, fall and redemption of man. Every thing was heard with attention.

Nov. 28. We rode with Yhoholy Mikko about seventeen miles, to meet the Indians in their square. On our way we called at the houses of several persons, whose

children are at school. So soon as we arrived, they attempted to impress us with a sense of their friendship, by setting something before us, and inviting us to eat. The fare was homely, but it was sweet and clean, and derived an excellency from its being given with a cheerful countenance and a hearty welcome. About dark we arrived at the talk-house, and found the Indians partly assembled. As it was a season of business, I informed the Chiefs that when they had finished, I should like to talk a little with them. They cheerfully consented, and said, that as soon as they had finished what they had to do, that I should be informed, which was not till day-light the next morning. During the interim of business, the greater part of the Indians spent their time in dancing. As it was a severe night, I preferred to seat myself with them, in their hot house, where I was under the necessity of being an eye witness of their folly. Poor creatures! while they tried to express their friendship by shaking hands, and exchanging tobacco with me, they little thought how heartily I pitied them, while I beheld their childish sports; and I could think of scarcely any thing else but of the conduct of the children of Israel, who sat down to eat, and to drink, and then rose up to play.

Nov. 39. At day-break I was informed that their business was over, and that, if I thought proper, I could give them a talk; but it was intimated that it would be better to retire to a neighbouring house, as many of the Indians had become intoxicated, and would be troublesome. We accordingly did so, and Yhoholy Mikko then collected such of the sober people as were disposed to attend, and I gave them a short talk: First about the education of their children; and then about the salvation of their souls; after which



I returned to my family, and found a Tuceebachee boy brought to our school.

[To be continued.]

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*Valley Towns Station.*

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EXTRACT FROM MR. JONES' LETTER TO THE CORRESPONDING SECRETARY.

*Valley Towns, Feb. 16, 1827.*

Dear Sir,

I am sorry to have to say that the venerable Cherokee Chief, Charles Hicks, one of the best friends of missionaries, is dead. He was a steady, enlightened and consistent christian, a true patriot, and has long been a nursing father to his benighted people. But he has gone to his reward. He succeeded in office by John Rop,

Esq. a man of intelligence and energy.

The grand Council at their last session, passed a law for the election of delegates, to meet on the 4th of July next, to form a constitution for the future government of the nation.

I feel great pleasure in stating that the Lord has lately visited us with his gracious presence, and I trust, several have been thoroughly awakened to a sense of their wretched condition by nature. I have good reason to believe that two or three have found the Lord to be a sin pardoning God. I expect, if God permit, to bury one young man in baptism next Lord's day. I trust our friends will not forget us at the throne of grace; we need divine aid.

I am yours, &c.

E. JONES.

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**MISCELLANEOUS DEPARTMENT.**

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**THOUGHTS ON CHRISTIAN CHARITY.**

A gentleman from a distance, lately wrote to us as follows :—

“I have long been desirous of rendering some aid to your society. My circumstances, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me that I had a *right*, if it were not clearly my *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, dur-

ing the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute ten dollars to the general cause of religion, in addition to the five dollars, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan.—The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury

and acting for him. I have no doubt, sir, that the deductions made on every gain, have been saved in carefulness and economy."

On this article we propose to offer a few thoughts, which have occurred to our minds while reflecting upon it, and which we shall arrange under four topics;—the reasoning of our correspondent; his plan; its liberal results; and its economy.

*His reasoning.*—"Having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly a *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth." This reasoning would appear conclusive only to a benevolent mind. It would be used only by one, who loved to aid, by his property, the cause of God.

A reflection upon the above extract, which seems important, is, that the subject of christian charity came up *seasonably*. It entered into the provisions and plans formed at the commencement of business. Our correspondent set out with a practical acknowledgment of the Giver of every good thing. He also contemplated the subject, in its *most interesting point of view*. Some always seem to regard charity in what Cecil would call a "dry light;"—simply as an imperious duty, from which they cannot escape. Of course, they seldom give liberally, and never give cheerfully. Not so, our correspondent. It might be his duty; or it might not be. That was not the object of his inquiry. He is resolved to give, if he can do it lawfully. He will not be restrained from the sacrifice, provided the sacrifice be no sin.

Is not this evidently the spirit, which "seeketh not her own?" Does it need to be solicited, to be urged, to be driven onward by a

conviction of stern obligation? No such thing. It goes forward unsolicited, without urging, without driving. There is an active principle within, which needs only to be regulated. It is the spirit, which St. Paul so warmly commended in the Macedonians, who, though "in a great trial of affliction," and in "deep poverty," were rich in liberality, giving "to their power, yea, and beyond their power," (2 Cor. viii. 2, 3.) It likes not the calculations of the world. They are too cold, too slow, too unrelenting. The maxims of the world, also, are too little modified by those amazing truths which have been drawn from eternity, and treasured up in the word of God. Hence the world often denounce that as enthusiastick, which is truly considerate; and that as rash, which is the height of prudence; and that as folly, which is true wisdom. In nothing is this more seen, than in respect to the use of money; for in respect to nothing earthly is the world more out of the way, than in regard to the use of money; and in nothing would it be more likely to find occasion for condemning men, who are truly considerate, prudent, and wise.

Returning to the case of our correspondent, we remark, that the *time*, and the *manner* in which he took up the subject of christian charity, must commend itself to every man's conscience; and should excite every professed follower of Christ, as far as possible, to do likewise.

*His plan.*—"I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the

Lord's treasury, and acting for him."

Some people give according to no rule, wholly at random. Whether such are faithful stewards, or will receive the reward of faithful stewards, admits of a doubt. Every object is not a proper object of charity; and there is great danger of mistaking the right amount, and the right proportions. In respect to the *amount* of his charities, our correspondent had a rule. He consecrated a certain portion of every gain. If his gains were great, so were to be his charities; the measure of his gains was the measure of his liberality. Some rule is certainly better than none; and perhaps the rule which he adopted is better than any other. By this means, he made the business of charity a daily business. He kept the subject constantly before him. His acts of charity became, in fact, as numerous as his gains. The money thus consecrated, he no more regards as his own. It is holy. He only holds it in trust. He uses it for another. He acts for God. He also deliberates respecting the *objects*, and the *proportions* of his charities; not whether he shall bestow it at all,—that has been settled,—but, in what manner? on what objects? in what relative proportions?

*Its liberal results.*—"The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute ten dollars to the general cause of religion, in addition to the five, which I now enclose."

See the benefit of system. The case of this man, in respect to ability, is the case of the great proportion of the community. But, how few do so much! How few feel able to do so much! Alas! few, comparatively, have any fixed intention, any rule, any system, in respect to charity. Caprice, accident, chance, determines, in multitudes of cases, the objects, the proportions, and the amount of charitable donations; while, with very many, money is always scarce, they are always poor, calls for charity are always numerous, especially of late,—when a call is made. Why is this? Not always because there is no benevolence; but often because there is no system, no settled and wise plan, in the discharge of this highest, noblest, most important business of life. 'Tis true the amount saved by our correspondent was not large, it was carefully managed. And what a revenue of good did it produce! One of the Lord's poor fed, clothed, sheltered, and cheered, in her passage to the tomb, and to a better world. A weekly stipend is also afforded to a distressed family. And in addition to all this, a larger sum of money, by four times, than many in better circumstances contribute as their sum total for a whole year, was given as the appropriation for six months, to the general interests of the church. No wonder the plan has afforded to the generous deviser much satisfaction, as he assures us it has. "It is more blessed to give, than to receive."

*Its Economy.*—"I have no doubt, sir, that the deductions made on every gain, have been saved in carefulness and economy."

Whoever adopts a system with respect to his charities, will be likely to do his other business systematically. Whoever is conscientious and exact in complying with charitable claims upon him,



will be so in his other concerns ; and this will lead to the truest and best economy. He, who spends one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, or extravagantly, or wickedly. "There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24. The blessing of Almighty God must be assigned as the ultimate and primary reason of this increase ; but then there are other proximate and secondary reasons. The bare fact of bestowing charity, provided it results from a proper motive, must have a moral influence on the heart, which shall be felt and exhibited in the whole manner of living. And if these christian acts are carried into the common business of life, and are multiplied to the number of the gains in commercial transactions, they must so bring into view, and hold up before the mind, the gospel motives and rules of purity, and honesty, and active diligence, as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns to which men are liable.

And now what is necessary in order that the gospel may be sent to every creature, and the Lord Jesus receive the promised reward of his sufferings, but that every christian should be conscientious, systematick, and liberal in his charities ? The ability of the christian church, as a body, to make known the way of life to every family upon earth, has been proved too often to need proof from us. Were every christian to do his duty, the work, great as it is, would be done. And since so little has been effected, and so much remains to be accomplished, there must be a distressing neglect of duty somewhere. We trust the

example of our correspondent, will "provoke" some to abound in those "good works." the direct tendency of which is, to meliorate the present condition, and to shed light from heaven on the future and endless prospects of millions of immortal beings. We hope, that in respect to many, it will be the means of raising the standard of christian charity ; making it as much the object of forethought and plan, as any other employment ; carrying it into the business of every day, and rendering it the great and primary object of life :—that, which more than any thing else, imparts a value, and pleasure, and desirableness to this mortal existence, this "little piece of life everlasting."

We close this article, already too much protracted, with an extract from "Law's Serious Call."

"The manner of using our money or spending our estate, enters so far into the business of every day, and makes so great a part of our common life, that our common life must be much of the same nature as our common way of spending our estate. If reason and religion govern us in this, then reason and religion have got great hold of us ; but if humour, pride, and fancy, are the measures of our spending our estates, then humour, pride, and fancy, will have the direction of the greatest part of our life."

*Col. Star.*

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NOTE TO THE EDITOR.

Sir,

The Sermon, in your last Number gave me great pleasure. It was equally excellent for the correctness of its doctrines ; for its clear, close and ingenious reasoning ; and for its mild and Catholic

spirit. It was a specimen of the *truth*, uttered in *love*. I hope that the same pen will often be employed in teaching such sentiments, and fostering a temper so worthy of Christianity, and so propitious to the spread of the truth.

My object in writing this note, is, to express a hope, that the Sermon will be printed in the form of a tract, by the Baptist General Tract Society. It appears to me, that its wide diffusion, in this way, would be useful to the interests of piety, and would especially aid the progress of Baptist principles.

A. B.

#### QUERIES.

Mr. Editor,

If you shall think the following Queries calculated to excite profitable inquiry on the important subjects to which they refer, and that they are worthy of a place in your Magazine, they are at your service.

QUERIST.

Is the visible order of the christian church, the same as that of the ancient Jewish church? Was not the Jewish church national? Is not the christian church elective? Did not natural birth, and the purchase of money entitle to membership in the Jewish church? Does any thing short of the purchase of the blood of Christ, and a spiritual birth entitle to membership in the christian church? Was not circumcision an essential prerequisite to the enjoyment of the privileges of the Jewish church? Is not baptism as essential to the enjoyment of the privileges of the christian church? Was not *mode* essential to the ordinance of circumcision? And is not *mode* as essential to the ordinance of baptism? If the visible order of the christian church is essentially different from that of the Jewish, is it proper to argue the order of the one, from that of the other? If not, then, must not our knowledge of the order and or-

dinances of the christian church be derived wholly from the New Testament?

#### BURMAH.

In the journal of the proceedings of the deputation to the court of Ava, the writers state, that the king's palace is not only splendid, but marked by chasteness of design in the structure, and taste and elegance in the ornamental part. The well constructed wall and gates around it show that the person of the monarch is secure against intrusion. The population of the city, though it would seem to be overrated, is reckoned at a million. It is found necessary to draw ropes across the streets at night to assist in preventing robberies. Any one passing the streets after a certain hour, if unable to give a satisfactory account of himself and his business, must be content to undergo confinement till morning. The king, in receiving the deputation, appeared as if performing a duty very irksome, but indispensable, and which he was determined should be done in a becoming manner. Before coming to the palace, the parties had been asked, if it would be agreeable to them to receive a title from the king; which having been answered in the affirmative, the officers proceeded to read the titles conferred, and to invest the members of the deputation with them, by binding on the forehead of each a piece of gilt leaf on which the words composing it were written. They were also each presented with a ruby ring, a piece of silk cloth, two boxes and two cups. It was then asked if they had any request to prefer; to which Captain Lumsden replied, that as peace had been happily restored between the two great nations, it was to be hoped that it might remain firm.

Ch. Observ.

## RELIGIOUS DEPARTMENT.

### HISTORICAL SKETCH OF THE BAPTIST CHURCH IN FRAMINGHAM

With much pleasure we present our readers with the following historical sketch of the rise and progress of the Baptist Church in Framingham; extracted from the last Sermon, delivered in the old Baptist Meeting-house in that place, December 31, 1826, by Rev. Charles Train, from Deut. viii 2. Thou shalt remember all the way, which the Lord, thy God, led thee

"Although many of the Hebrews were not permitted to enter Canaan, God was not unfaithful to his promise. Even Aaron and Moses ended their days in the wilderness; nevertheless Eleazer was raised up, to officiate at the altar, and Joshua, to command the tribes of Israel, and lead them into the rich and beautiful country of Palestine, stretching east and west between the Euphrates and Mediterranean, north and south between Mount Lebanon and the Arabian deserts; a land of hills and vallies, and springs of water, enjoying a mild and delightful climate, and, under industrious and skillful cultivation, abundantly productive. In territory not three times so large as Massachusetts, it once contained eight millions of inhabitants. Several times it has exchanged masters; but for more than six hundred years it has been under the jurisdiction of the ruthless Turks, who, by their ill-advised policy, have reduced it almost to a barren waste. It is said to contain about four hundred thousand inhabitants, consisting mostly of lazy Turks, plundering Arabs, and wretched Christians. Thus this glory of all lands, according to Scripture prophecy, has been trodden under foot of the Gentiles; and Jerusalem, once the celebrated Capital, remains to this day in a ruinous state, a sad memorial of the foul dishonour, and barbarous injustice, there offered to the Son of God, the great Redeemer of a rebellious world. With what an irrepressible flood of grief would the Jews now read the history of their

country and nation, were they not so completely blinded by unbelief? Like their pious ancestors on the banks of the Euphrates, they would weep, when they remember Zion. But the period fixed for this abomination of desolation is drawing toward a close, and Judea shall come under the mild sceptre of christianity, and in salubrity, fertility, population, and piety, surpass the renown of ancient times. The Sun of Righteousness shall illuminate this dark spot on the face of nature, and show to the admiring world the reviving influence of the gospel.

"Our present object, however, is to review our own history, rather than that of the Jews. God has, indeed, led us by a different path, but for similar reasons. The moral instruction to be drawn from a due consideration of the various dealings of divine Providence renders the command obligatory upon us: "Thou shalt remember all the way, which the Lord, thy God, hath led thee." Furthermore, gratitude to the Father of mercies, respect for the memory of those whose sepulchres are with us, as well as a desire to profit by the example of our predecessors, strongly urge the performance of this duty. Although our history be not of ancient date, and may be familiar to some who hear me, yet, being assembled for the last time in this house of worship, there is a manifest propriety, at this time, in reviewing the past, and insaving from oblivion, at least some of those historical facts, which are worthy of remembrance.

"About seventy years ago, Elder Whitman Jacobs, pastor of the Baptist church in Thompson, Con. Elder Noah Allen, pastor of the Baptist church in Stafford, Con. and afterwards pastor of the Baptist Church in Bellingham, Mass. and others of their companions in christian labours and travels, occasionally visited this town and preached the word



of life. They laboured not in vain. Some of the good seed took root, and in the year 1762, Mr. Jacobs administered baptism for the first time in this place, to four persons upon a profession of their faith in Christ, conformably to apostolick example. In the following year he baptized six, and in 1764, he and Elder Nathaniel Green of Charlton baptized seven persons. In July, 1772, Mr. Alden, of Bellingham, baptized in this place Mr. Oliver Hastings of Weston, who was afterward the Father and first Deacon of the Baptist Church in that town. From 1762 to 1792, a period of thirty years, as nearly as can now be ascertained, about thirty persons at different times, and by different administrations, were baptized upon a profession of faith. It does not appear, that they were ever constituted into a Church; but were, probably, members of neighbouring Churches, the nearest of which, were Boston, Newton and Bellingham. In those days, those of our sentiments had more difficulties to encounter, than fall to our lot, and it was not uncommon for some to go twenty or thirty miles, to enjoy the affection, and sympathy, and church privileges of their brethren. In 1763, the Baptist Churches in Stafford, Sturbridge, Thomson, Gloucester, South-Hadley, Spencer and Cumberland, formed a General Conference, and appointed faithful messengers to visit each church at least once in each year, to inquire after their prosperity, give them suitable advice, and report at their annual meeting. In June, 1764, this Conference met with their brethren in Framingham. Such were the pious efforts of our venerable Fathers to build up the churches in faith and holiness. Every where despised, and in most places persecuted, common danger bound them together in christian sympathy; they felt and enjoyed the sweet and powerful attraction of brotherly love. This General Convention was probably merged in the Warren Baptist Association, which was organized 1767.

From 1792 to 1809, a period of seventeen years, not an instance of conversion occurred in this religious Society, that has come to our knowledge; but through the

MAY, 1827.

mercy of God not a year has elapsed since 1809 without bringing some among us into the fold of Christ. In the autumn of 1810, Rev. Mr. Grafton of Newton baptized in this place two persons, who united with the Baptist Church in Weston. On the 4th of July, 1811, he, who now addresses you, administered baptism for the first time to five persons, the most solemn and agreeable Independence, we had ever experienced. These also united with the Weston Church, and in August following, by a vote of the church we took the name of the Baptist Church in Weston and Framingham. From that time the Lord's supper was administered regularly every month in each place, until my labours were confined to Framingham. In the years 1814 and 1815, we enjoyed such a revival of religion as this town had never witnessed before, although it had been incorporated more than a century. The work commenced in this Society, gradually spread into different parts of the town, and was refreshing as the dew of Hermon. Deep and solemn attention was paid to the word, and to the ordinances of the gospel, and the penitential tear often stole silently down the furrowed cheek of the aged, as well as down that of the blooming youth. The fruits of this revival in both religious Societies were about two hundred. It gave a serious, thoughtful cast to the greater part of the inhabitants. Vice for a season stood appalled, and youthful gaiety could not collect votaries enough for a party of pleasure. A few in the adjoining towns of Hopkinton and Southborough participated with us in our religious privileges, hope, and joy. Some of almost every age from seventy down to eleven years, many of whom were heads of families, bowed in willing subjection to the Prince of peace. With only a few exceptions, these converts have, in a good degree, adorned their christian profession. The humility of heart, the tenderness of conscience, the spirit of prayer, and the brotherly love, which then prevailed, still linger with delight upon the recollection of all, who had an interest in that precious work of grace.

For nearly fifteen years we walked in

connexion with the Baptist Church in Weston, and enjoyed uninterrupted harmony and christian affection. During this period two hundred were added to us by baptism; twenty-three to the Weston, one hundred and seventy-seven to the Framingham branch. Thirty-two were received by letters from other churches; thirty-one were dismissed; six were excluded; and thirty-three finished their earthly pilgrimage. Three of our brethren have been called to the work of gospel ministry, and become pastors of churches. On the third of May last our connexion with the church in Weston was dissolved by mutual consent, and we became a distinct and independent church by the name of the First Baptist Church in Framingham, consisting of one hundred and nineteen members. Since we became a distinct church, five have been received by baptism, three have been dismissed, and two have died; so that our number remains as in May last. Such have been the dealings of God towards his people of the Baptist denomination in this town. Thus hath he tried, and proved, and blessed them!

ACCOUNT OF THE BRIDGEWATER ASSOCIATION, N. Y.

Mr. Editor,

By publishing the following statement of facts, you will confer a favour on me, and, I have no doubt, it will be satisfactory to many. And it may be of some real benefit to those who feel a deep interest in the cause of truth, and the prospects of the visible kingdom of our Lord and Saviour Jesus Christ.

Mr. Benedict, in his history of the Baptists, Vol. I. p. 597, gives an account of a large Baptist church, in the vicinity of the Chemung Association, in Luzerne County, Pa. founded by Elder Jacob Drake, in 1776. In giving the names of the other Elders, he inserts that of *David Dimock*. That name must have been intended for mine. But my given name is *Davis*, and I believe it a duty to correct the mistake.

Mr. Benedict stated, that "they are said by their neighbours to be Arminian, in every point of doctrine except that of falling from grace." But their own account of themselves is: "The Arminian principles we deny, believing salvation to

be wholly and totally by grace. On the other hand, we deny particular election, and special vocation." Perhaps it was saying too much, that they were Arminian, in every point of doctrine except one. But it was a fact, that they denied the doctrine of particular election, and special vocation. But to my knowledge, there was not one member that believed or acknowledged themselves Arminians. And the Methodists, who had Societies mixed in among the members of the Baptists, accused them of being Calvinists; while the neighbouring Baptists called them Arminians. This was very unpleasant to this Society of Baptists, but I have no doubt it was the cause of their examining those points of doctrine more thoroughly than they otherwise would have done; for they have since divided, part of them continue to oppose the doctrine of election and special vocation, and the other part acknowledge it. Several years previous to their division, they divided into independent churches, and formed themselves into an Association, by the name of the *Susquehannah Baptist Association*. And they increased in numbers of churches to thirteen. They then revised their Articles of Faith, a majority of the churches being in favour of a revision. The minority believing the revised Articles to be strictly Calvinistic, was dissatisfied with them, and also dissatisfied with those churches that adopted them. Some hardness also seemed to exist in their minds, against the leading members in favour of the change. These things marred their fellowship, and caused great trials in the Association. And when the Association met in 1825, they voted, unanimously, to recommend to the several churches, to dissolve the Association the next year; and to empower their messengers, and direct them to do so, at the next session. When the Association met, in August, 1826, and the question was called up, whether they would dissolve, it was found that a majority were in favour of the motion. But the messengers of three churches, (one church sent no messenger,) claimed it as their right, not to be dissolved by the majority, but to be considered as the *Susquehannah Association*. The majority, having no disposition to dispute the question, retired to another place, and, according to previous instructions, formed a new Association, by the name of the *Bridgewater Baptist Association*.

Nine churches, viz. *Bridgewater* (to which I belong) *Braintrim*, *Eaton*, *Northmoreland*, *Windham*, *Auburn*, *Middletown*, *Choconut*, and *Harford*, and one new church, called *Great Bend*. The number of members was then 652. In the three churches, who kept the old ground, viz. *Wyoming*, *Dallis*, and *Hemington*, there were about 181 mem-



bers. The other church, by the name of *Clearfield*, which lived perhaps one hundred miles distant, did not meet; her number of members is 31. Elder Jonathan Nichols, pastor. I have heard nothing from them since.

Thus, Sir, I have fulfilled, as I believe, a duty which devolved on me, to let the situation of this little Association be more fully known, that she might be owned, and acknowledged among the regular Baptists in these States.

The Bridgewater Association meets on the 4th Wednesday of August next, at the Court-house in Montrose, with the Bridgewater church, in Susquehanna County, Pa.

We have had a time of refreshing from the presence of the Lord, with us in Bridgewater. One hundred and fifty-five have been added in one year past, one hundred and thirty-six by baptism, and ten restored.

We ask the united prayers of the children of our Heavenly Parent, that we may go on to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. DAVIS DIMOCK.

P. S. We have opened a correspondence already with Cayuga, Chemung, and Berkshire Associations.

### ROCK-SPRING THEOLOGICAL SCHOOL.

EXTRACT OF A LETTER FROM REV. J. M. PECK, TO A FRIEND IN BOSTON.

*Rock-Spring, St. Clair Co.  
Feb. 20, 1827.*

Dear Brother,

The following copy from the Minutes of the Board of Trustees of the "Rock-Spring Theological and High School," will furnish yourself, and the Trustees of the Baptist Missionary Society of Massachusetts, a view of the progress made, and the plan of operation for our contemplated School. As it is a subject, that will be interesting to our friends generally at the east, it is requested that either the whole, or such parts as may be deemed necessary, be published in the Magazine and in the Watchman.

*Extract, &c.*

"At a meeting of a number of persons who had been nominated for the purpose by the Trustees of the Baptist Missionary Society of Massachusetts, together with others, held at the house of J. M. Peck, Rock-Spring, St. Clair County, Illinois, Jan. 1st. 1827, the following subjects were discussed, and resolutions adopted.

It was ascertained that Mr. Peck, in his late tour to the eastern States, had procured funds, books, and other prop-

erty to a considerable amount, for the purpose of establishing a Theological and Literary Seminary, and that this meeting had been called for the purpose of organizing a Board of Trustees, fixing on a site for its location, and making the necessary arrangements for providing buildings and other accommodations preparatory to opening such an Institution.

James Pulliam having been chosen Moderator, and J. M. Peck, Secretary, the following resolutions were severally discussed and unanimously adopted.

1. *Resolved*, That from the encouragement received from the eastern States, and the great importance of such a measure, an Institution be established primarily designed for the education of preachers of the gospel, but likewise embracing a general course of education to any class of students in the ordinary or higher branches of science or literature.

2. It having been ascertained, that a sufficient quantity of land and other donations and important advantages could be had for the purpose, the healthiness of the situation, its proximity to St. Louis, the centre of trade, business, and commerce for these States, its central position in relation to the States of Indiana, Illinois, Missouri and the adjoining territories; and upon mature, deliberate, and serious consideration, it was resolved unanimously, that said Institution be located at Rock-Spring, St. Clair County, Illinois.

3. *Resolved*, That the Institution embrace two departments, and that it be known and designated by the name of "THE ROCK SPRING THEOLOGICAL AND HIGH SCHOOL."

The first department shall be a Theological Seminary, where any persons, who have been approved by the churches to which they respectively belong, and who give satisfactory evidence of piety and promising talents, can enjoy such opportunities in biblical instruction, christian theology, and general education, as circumstances admit. The second department to be a Scientific and Literary Seminary, for the accommodation of any class of students of approved character, and that it be conducted upon the principles of those Institutions usually denominated "High Schools."

4. *Resolved*, That Major Peter Cownover and the Rev. Gorham Holmes, of Morgan County, Rev. Messrs James Lenien, James Pulliam, Zadock Darrow, and J. M. Peck, and Messrs. John Messenger and William Engle, Esqrs. of St. Clair County, and Theron Brownfield, Esq. of Monroe County, be, and they are hereby constituted a Board of Trustees for the time being, to manage the concerns of the Institution.

5. A majority of the above named persons being present, they proceeded to

appoint Rev. James Lemen, President of the Board, J. M. Peck, Secretary and Treasurer, and John Messenger, Auditor of accounts.

6. *Resolved*, That J. M. Peck be appointed superintendent of buildings and improvements, and general agent to raise funds either in donations or upon shares, and that he be authorized with the concurrence of the President, or any two of the Trustees, to appoint sub-agents for the same purpose.

7. As it is contemplated that the students shall labour some small portion of time for the preservation of their health, for the purpose of gaining useful instruction in agriculture and domestick economy, and lessening expense in board and tuition, therefore, *Resolved*, that a farm be connected with the Institution.

8. *Resolved*, That the plan for buildings and other improvements exhibited by Mr. Peck be adopted, subject to any future alterations or modifications as the Trustees may deem necessary.

9. *Resolved*, That the thanks of this Board be respectfully tendered to our brethren and friends abroad who have contributed to this object.

10. For the purpose of raising additional funds towards the erection of buildings, improving the land, and meeting other unavoidable expenditures in preparing and opening the Institution, it was *Resolved*, That an appeal be made to the publick for aid, either in donations, or for subscriptions of stock, in shares of *ten dollars* each share, upon the following conditions.

1. Each subscriber may have the privilege of paying his subscription in cash, provisions, cattle, labour, materials for building, books, or furniture, at the usual cash market prices.

2. In the election of Trustees, each share shall be entitled to one vote, under such regulations and restrictions as may be adopted by the stockholders, at a meeting to be held at the time of opening the Institution.

3. Each stockholder shall be permitted to vote by proxy, provided it be expressed in writing and signed in his own name.

4. Each stockholder shall be entitled to send his children, or those for which he is the proper guardian, to the Institution without charge for rent or for use of the library.

5. Those persons who have contributed already to the Institution to the amount of ten dollars or more, shall be entitled to the full privileges of stockholders, reckoning ten dollars for each share.

6. Certificates, or evidences of stock, designating the number of shares, shall be given to each stockholder upon payment of his subscription, which certifi-

cates shall be signed by the President of the Board of Trustees and counter-signed by the Secretary. Said certificates shall be transferable property by the endorsement of the holder, designating the person to whom transferred.

11. *Resolved*, That from the commencement of the Institution, there be two Professors appointed under the following designation. *First*, a PROFESSOR OF CHRISTIAN THEOLOGY, who shall be invariably a regular minister of the gospel, of the Baptist denomination, sound in the faith, of exemplary piety and christian character, and of competent talents and acquirements for the office. But the lack of either of the above named qualifications being obvious, or satisfactorily proved, the office shall be vacated, and a competent person appointed to fill the vacancy.

*Second*, a PROFESSOR OF MATHEMATICS AND NATURAL PHILOSOPHY, who shall be Principal of the High School department, and until additional professors, tutors, or assistants shall be appointed, he shall direct the study of the languages.

12. For the purpose of electing professors and for other purposes connected with the opening of the Institution, a meeting of the Trustees be held at Rock-Spring, June 30th, next, to which place this meeting stands adjourned."

Attest,

JAMES PULLIAM, *Chairman*.  
J. M. PECK, *Sec.*

We have found that frame buildings covered with clap-boards and the walls filled in with brick and plastered over, are much cheaper *at first*, than log cabins. Accordingly, we shall put up for school use, a frame 20 feet by 30, two stories high, with a wing 12 by 14 feet, on each side. The lower story of the main building for a publick hall or school room, fitted up on the plan of a monitorial school, the upper story for lodging rooms. The right wing for the library and professors' room; the left wing, the students' reading room and for recitation of classes. We expect to be ready to open school in September next. Eight theological, and above twenty other students have applied for admission.

I have aided in forming since my return, the Tract Society of Missouri and Illinois, and several branches to it in this State, and made arrangements to put into circulation 50,000 pages of the tracts procured from the funds of your Society, not gratuitously, but at cost, thus securing the funds for another purchase.

I remain, ever yours, &c.

J. M. PECK.



EXTRACT OF A LETTER FROM REV. G. F. DAVIS TO THE COR. SECRETARY.

*South Reading, April 10, 1827.*

Rev. and dear Sir,

"On August 10, 1826, a Baptist Church was organized in Portsmouth, N. H. consisting of eight members. The labours of our worthy brother, Rev. D. Dunbar, who was preaching with them, were blessed, and the church received some accession of numbers.

In the fall of 1826, several persons in the third Congregational church were induced to give their sentiments on the subjects and mode of baptism a more critical examination, and the result was such as might have been anticipated. From a prayerful investigation of the Bible, a number became convinced of their duty; and at a meeting of the Society, about the middle of November, it was voted that the meeting house should be opened for Calvinistic Baptist preachers, and the Rev. Mr. Dunbar and his people were invited to occupy it, which was accepted. Mr. Dunbar, however, continued his labours with them but a short time.

On Lord's day, March 18th, I had the pleasure of preaching in this place of worship, and the privilege of baptizing, in Piscataqua river, Dea. J. Day and wife, with four others, which brought to the baptismal waters a vast concourse of people. It was a solemn and interesting season. Though the spectators were numerous, great silence, attention and decorum prevailed during the whole service. When the Deacon had been baptized the following passage was audibly repeated, "They shall still bring forth fruit in *old age*." When his wife was going "down into the water," with great calmness she repeated these lines:

"Jesus, my God! I know his name,  
His name is all my trust,  
Nor will he put my soul to shame,  
Nor let my hope be lost."

As she "came up straightway out of the water," the following passage was quoted, "They were *both* righteous before God, walking in *all* the commandments and ordinances of the Lord blameless." All the candidates seemed to enjoy their walk in the path of obedience.

On the following Sabbath I preached in Portsmouth, and baptized three more. Thus this infant Baptist Church has received an accession of nine members.

O may the time soon arrive when the precepts and examples of Jesus Christ shall be regarded in every place, and by all his professed disciples, instead of the commandments and traditions of men."

#### RECENT BAPTISMS.

Since the commencement of the present pleasing attention to religion in Boston and the neighbouring towns, baptism

has been administered at a number of the Baptist churches. We learn that at a late baptism at Woburn 19 followed the footsteps of the Saviour in this ordinance; at Newton, 17; at Charlestown, 6; at Cambridge, more than 20; and on Lord's day, the 15th of April, Rev. Mr. Sharp, pastor of the third Baptist church in Boston, administered the ordinance to 30 persons, in the presence of an immense concourse of spectators.

EXTRACT OF A LETTER FROM HARTFORD, (N. Y.) TO THE PUBLISHERS OF THE MAGAZINE, DATED APRIL 9, 1827.

We are now, in this place, experiencing a gracious shower of divine grace. The good work has very recently commenced, there is a general excitement on the minds of the people. Our evening meetings, which are frequent, are crowded to overflowing. There are, it is probable, as many as eight or ten who have obtained a hope, and numbers who are anxiously inquiring "What must we do to be saved?" None, as yet, have united with the church, but we expect a number will come forward soon. Christians begin to awake and to be workers together with God. May the good work increase and prevail in every direction.

## OBITUARY.

BURGISS ALLISON, D. D.

Departed this life, on Feb. 20th, in Trenton, N. J. the Rev. Burgiss Allison, D. D. in the 74th year of his age. On the Thursday following, his remains were respectfully conveyed to the place of sepulture, attended by a numerous train of relatives and friends, when an address was delivered on the occasion by the Rev. William Boswell, from the first chapter of Philippians, 21st verse:—"For me to live is Christ, and to die is gain."

The subject of this Obituary notice was born in Bordentown, N. J. on the 17th day of August, 1753; his father's name was Richard Allison, who was the fifth in succession of that name; he was a very pious man; his affectionate admonition and exemplary life made indelible impressions upon the mind of his son at a very early age, so that in his fifth year he used, upon some particular occasions, to invite some of the little boys of his own age to join him in prayer. In his 16th year he made a profession of religion and joined the Baptist church in Upper Freehold, State of New Jersey. He immediately began to exhort sinners to flee from the wrath to come and turn to the Lord; at the age of 24 he was more fully initiated into the gospel of Christ, and became a regular ordained minister. He received a classical education under

the tuition of the Rev. Dr. Samuel Jones, of Lower Dublin, in the State of Pennsylvania. In the year 1804, he received the degree of Doctor of Divinity from Brown University, in the State of Rhode Island, a mark of respect, it was generally admitted, he was justly entitled to, as a scholar, philosopher, and divine. His capacity for superintending a Seminary was considered such, that at three different times he had application made to him to accept the presidency of different Colleges, which he declined.

As a preacher of the gospel he stood highly respected in the councils of the church on intricate and important questions he became the oracle of consultation. The latter part of his ministry was far more lively and animated than formerly; as he advanced in years he became more experimental and practical in his discourses; he was always a close student, and possessed one of the largest private libraries of any minister in the Baptist connexion; in the latter part of his life he enjoyed much more of the sensible presence of the Lord, was much in secret prayer, and generally made a practice to rise in the night and spend some time in prayer, which he found very beneficial, in referring all things to the disposal of an all-wise Providence, which gave him such tranquillity of mind, that it was seldom much disturbed by adverse providences, either private or publick.

For many years he acted as Principal of an academy in the village of Borden-town; in this literary establishment, he was eminently useful by sending forth a number of accomplished young men, some of whom have since been called to dignified stations.

Dr. Allison was richly endowed by nature with a quick perception, sound judgment, and comprehensive mind, possessing naturally a mechanical genius, and being a warm admirer of the fine arts, by the dint of industry and ardent application, he exhibited some useful and beautiful specimens of superiour taste and ingenuity. And it has been thought by some, that if he had been more ambitious for fame, and confined his mind more fully to some one particular branch of science, he must have shone conspicuously in the constellation of American philosophers; but he was fond of variety, and thirsting after knowledge as an ardent lover of the truth, he pursued it with unabating ardour; through all the wide and luxuriant fields of nature and art, he sipped at the fount of every flower, and gathered a rich store of useful and interesting information. He was early elected a member of the American Philosophical Society, and was several years one of the secretaries of that Institution; he was chosen four

years successively to officiate as chaplain to Congress, and was Vice President of the Baptist Board of Foreign Missions. His extensive reading and habits of close thinking; his urbanity of manners, with an unassuming and humble deportment, presented him at all times as the accomplished gentleman, and agreeable companion; he was a faithful and a loving brother, a tender father, and a constant friend; his temper being affable and courteous, his conversation sensible and instructing, endeared him to all who knew him, and were capable of appreciating his merits.

Dr. Allison was highly favoured with a remarkable constitution, and seldom suffered indisposition till a fatal paralytic stroke, three years ago, prostrated the physical powers, and rendered him helpless. This earthly tabernacle now began gradually to decay, till at length his deeply wearied soul, longing for the fruition of its God, dropped the mortal body for a more durable habitation. He will long live embalmed in the memory of his friends, while his deathless mind reaps incessant joy in the presence of its Lord. He has left behind an affectionate sister, who soothed his sickness till the last, and bathed his venerable face with her tears, and three amiable children to mourn their loss.

While tears bedew thy silent clay  
And Zion mourns her absent son,  
We hail with hope that joyful day  
When parting scenes shall all be done.

*Trenon True American.*

#### MISS NANCY SUMNER.

On the 23d of September last, Miss NANCY SUMNER died at Roxbury, aged 45. She was, for many years, a highly valued member of the Second Baptist Church in Boston. She adorned her profession, by a life of meek and blameless piety; by a cheerful submission to the allotments of Providence, and a faithful discharge of the duties of her station. Her last sickness was protracted and distressing; but she endured it with unrepining fortitude; and as she sunk into the grave, she visibly acquired an increasing preparation for the "inheritance of the saints in light." Her reliance on the Saviour was firm, and she, at length, yielded her soul to his care, with that peace, with which a "christian can die." In her will, after providing for the payment of her debts, she bequeathed the surplus of the little property which she had accumulated by her personal industry and prudence, to the Massachusetts Baptist Missionary Society. The sum thus given amounts to about \$200. "By their fruits ye shall know them." "Faith without works is dead, being alone."



*Account of Moneys received by the  
Treasurer of the Baptist General  
Tract Society, from March 1, to April  
16, 1827, inclusive.*

|   |       |
|---|-------|
| From ladies in Philadelphia, to make Rev. W. F. Broadus, of Culpepper County, (Va.) a life memb.  | 10,00 |
| John Taylor, Philadelphia, in full, of life sub.  | 9,00  |
| Southwark, do Auxiliary Society,  | 7,75  |
| Rev. Ell Ball, Henrico County, (Va.) Agent for Auxiliary Societies,   | 10,00 |
| Phineas Phillips, Great Valley, (Pa.) life subscript.   | 10,00 |
| Joseph K. Hillegas, Philadelphia, do.   | 10,00 |
| Southwark Juvenile Auxiliary Society,   | 1,89  |
| Alexandria, (D. C.) Depository, Rev. S. Cornelius, agent, for tracts sold,  | 4,25  |
| Richmond Depository, Rev. James B. Taylor, agent, Charlotte County, (Va.) Depository, Rev. A. W. CLOPTON, agent,  | 10,00 |
| A life member, a donation,  | 5,00  |
| Cash sales,   | 10,00 |
| By hand of Rev. E. Cushman, John Braddock, Hartford, (Con.) a life subscription,  | 1,35  |
| By do. collection in New Haven,   | 10,00 |
| do. in Hartford,  | 5,25  |
| do. in South Reading, (Mass.)   | 18,00 |
| do. in Boston,  | 10,00 |
| do. in Wethersfield, (Con.)   | 25,37 |
| do. in Suffield,  | 2,82  |
| Nicholas Brown, Providence, (R. I.)   | 3,18  |
| Michael Shepard, Salem, (Mass.)   | 10,00 |
| A friend, do do.  | 5,00  |
| do. do. do.   | 5,00  |
| David Beale, Kingston, (Mass.)  | 3,00  |
| Joseph B. Gilbert, Hartford, (Con.)   | 5,00  |
| Jesse Savage, Joseph W. Dimock, Philemon Canfield, William Rice, A. S. Fielding, Albert Day, Edward Bolles, a Friend, Benjamin Hastings, Manna Case, Hartford, 1 dollar each, | 10,00 |
| Selden Miner, Wethersfield,   | 1,00  |
| Silas J. Evans, Benjamin F. George, J. I. Boswell, Philadelphia, annual subscriptions, 1 dollar each, per N. Davis, agent,  | 3,00  |
| Upper Freehold and Jacobstown, (N. J.) Auxiliary Society, per Rev. James Challiss, by N. D.   | 10,75 |
| Female Juvenile Auxiliary Society, Washington city, to constitute Rev. R. H. Neale, a life memb.  | 10,00 |
| Burlington, (N. J.) Aux. Soc. per P. Powell, agent,   | 7,00  |
| Bridgeton, (N. J.) Aux. Soc. 10 dolls. 12 cents, and Cohanzey Aux. Soc. 5 dolls. per Rev. H. Small-ey, by N. D.   | 15,12 |

SAMUEL HUGGENS, Treas. dolls. 269,74  
Philadelphia, April 16, 1827.

*Account of Moneys received by the  
Treasurer of the General Convention,  
for the Baptist Board of For. Missions,  
from Feb. 21, to April 20, 1827.*

By cash from the Baptist Auxiliary Foreign Mission Soc. of York County, (Me.) by Archibald Smith, Esq. Treasurer, per Rev. D. Nutter, it having been contributed as follows, viz.—From

|                                      |       |     |
|--------------------------------------|-------|-----|
| Alfred and Waterborough Primary Soc. | 23,12 | 1-2 |
| North Buxton do. do.                 | 7,87  |     |
| South Buxton do. do.                 | 10,76 |     |
| Berwick do. do.                      | 15,42 |     |
| Lyman do. do.                        | 3,75  |     |
| Lebanon and Berwick, do. do.         | 20,37 | 1-2 |
| do. do. Female do. do.               | 14,12 |     |
| Parsonsfield do. do.                 | 6,13  |     |
| Sandford do. do.                     | 13,36 |     |
| do. Female do. do.                   | 17,29 |     |
| Wells Benevolent Society,            | 6,00  |     |
| Cornish Primary Society,             | 12,00 |     |

150,20

Less 1 dollar, being cash paid for two Books for the use of the Baptist Aux. For. Miss. Soc. York Co. (Me.)

1,00

|  |       |
|--|-------|
| From Mr. Timothy Parker, Hinsdale, (N. H.) for Indian Missions, Rev. E. Andrews, | 5,00  |
| East Jersey Baptist Missionary Society, (N. J.) Jonathan Osborn, Jr. Treas.      | 55,00 |
| Rev. Elisha Tucker, of Freedonia, (N. Y.) for Burman Mission,                    | 5,81  |
| As above, for Carey Station, per Rev. A. Caswell,                                | 4,81  |
|  | 10,62 |

|   |       |
|---|-------|
| From S. N. K. Amherst, (Mass.) for the Bur. Miss. A minister, by the hand of Rev. D. Knowles, to aid in erecting buildings for the missionaries in Amherst, Burmah, | 10,00 |
| Mr. F. C. Browning, Detroit, Michigan Territory,  | 75    |
| J. F. Finch, Treasurer of the Macklenburg County Union Mission Society, per Mr. William Crane,  | 60,00 |
|   | 60,79 |

|  |       |
|--|-------|
| Virginia Missionary Society, per W. Crane,                               | 10,00 |
| H. Reeling,  | 4,00  |
| H. Lovegrove, Esq.   | 1,30  |
| A friend to Missions among the Aborigines of America, per Rev. G. Keely, | 3,66  |
|  | 18,96 |

|   |       |
|---|-------|
| Eastport Female Primary Society, by Mrs. Sarah Wheeler, Treasurer, per Mr. L. Brooks,                       | 10,00 |
| Rev. C. M. Fuller, Dorset (Vt.) being interest on the bequest of Eleanor Blakely, late of Pawlett, Vermont, | 3,00  |

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|--|------|
| Females at the meeting of Association, 1826, per Rev. Ely Stone, of Wheatland, (N. Y.) to be appropriated as follows, viz.—For general purposes of Foreign Missions, | 5,00 |
| The Burman Mission,  | 4,00 |
|  | 9,00 |

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|--|--------|
| Female Miss. Society of the First Bap. Church Philadelphia, Mrs. Brantly, 1st Directress, Ann Rhees, 2d Directress, received per Rev. W. T. Brantly, | 100,00 |
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| Female Society for Foreign Mission purposes in the Second Baptist Church, Suffield, (Con.) for Burman Mission, received by Mrs. Elizabeth Phillee, | 21,00 |
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| Pennsylvania Baptist Missionary Society, per Rev. Samuel Huggens, Treas. | 210,00 |
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|--|-------|
| Homesburg Society for the Promotion of the Gospel, to educate a Burman child by the name of David Jones, | 12,00 |
|--|-------|

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|---|--|
| Calvin Stockbridge, Esq. Treas. of the Cumberland Missionary Society, Auxiliary to the Baptist Board of Foreign Missions, per Rev. Mr. King, it having been contributed as follows, viz.— |  |
|---|--|

|                                  |       |
|----------------------------------|-------|
| Female Primary Society, Topsham, | 17,00 |
| Male do. do. Bath,               | 18,00 |
| Mission Box, do.                 | 6,00  |
| Female Primary Society, do.      | 13,75 |
| Male do. do. Brunswick,          | 32,50 |
| Female do. do. do.               | 10,64 |

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| Contribution at Brunswick, at the annual meeting of the Cumberland Baptist Foreign Mission Soc. for the translation of the Scriptures, | 4,00 |
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|--|----|
| Individuals in Freeport, by Elder Titcomb, | 75 |
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|                                    |       |
|------------------------------------|-------|
| Male Primary Society, N. Yarmouth, | 34,71 |
|------------------------------------|-------|

|                    |       |
|--------------------|-------|
| Female do. do. do. | 33,82 |
|--------------------|-------|

|                  |      |
|------------------|------|
| Mission Box, do. | 4,59 |
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|                                       |       |
|---------------------------------------|-------|
| Male Primary Society, New Gloucester, | 10,00 |
|---------------------------------------|-------|

|               |       |
|---------------|-------|
| " " Portland, | 20,00 |
|---------------|-------|

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|--|--------|
| George Thurston, Portland, a little boy, for the education of Burman children, | 51     |
|  | 212,27 |

|  |        |
|--|--------|
| Rev. I. M. Allen, being in part for collections made by him in the State of Maine,   | 640,00 |
| Baptist Church and Society, Hartford, (Con.) per Dea J. B. Gilbert, Treas. of the Baptist Convention, (Con.) by the Rev. D. Sharp, for Burman Mission, | 37,63  |

|  |       |
|--|-------|
| "Female Juvenile Society," connected with the Female Sabbath School belonging to the Second Baptist Church and Society in Boston, to aid in the education of a child at Carey Station, by the name of Margaret B. Doyle, | 12,00 |
|--|-------|

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|---|------|
| From a physician in Massachusetts, being the proceeds of his professional labours the first day of the month, to be continued each month, per E. Lincoln, | 5,00 |
|---|------|

HEMAN LINCOLN, Treas. dolls. 158,80

NOTE. It is the intention of the Treasurer to publish in the American Baptist Magazine an account of all moneys received. He therefore requests those who make remittances to examine this publication, by which means they will ascertain whether any moneys have failed to reach him.

## DEATH OF MRS. JUDSON.

The friends of Zion will hang their harps on the willows, while contemplating the mysterious design of Providence in the removal of Mrs. Judson, at the crisis of her entry upon her new station, where she would have toiled for the Burmans under the protection of a christian power. But her death may be designed by Heaven to give new life to the ardour of our brethren to sustain Dr. Judson, and his fellow-labourers, under their severe loss, in their further exertions for the establishment and success of this important mission. Our sympathies for Dr. Judson are acute, and our prayers for him ought to be constant and fervent. As we commenced this Number with an interesting communication from our invaluable friend to her sisters, we feel an indescribable sorrow in closing it with the following letter from Mr. Wade, addressed to the Corresponding Secretary of the Board.

*Rangoon, Nov. 15, 1826.*

Rev. and very dear Sir,

After being on board the *Ferguson* near seven weeks, we at last arrived safely in Rangoon.

Our passage was long, tedious, and some parts of it dangerous; all which made us exceedingly rejoice when we got sight of the Burman shore; but, alas, our joy was soon changed to mourning; and I know that you, and all the other friends of the mission will most sincerely sympathize with us when they know the cause of our grief. Our dear, sister and friend, Mrs. Judson, is dead. I cannot express my surprise and grief, when a note was handed me (which came from town while we were some way down the river,) with this postscript, "Tell Mr. Wade that Mrs. Judson has died at Amherst." We hoped it might be only a flying report, but it was too soon confirmed by authorities which left no room for doubt. This blow will be felt severely by the christian publick and society in general. It is still heavier on us and the other members of the mission family; then what will be the feelings of her bereaved husband who is now at Ava, when the melancholy news reaches his ears? for it is most probable he is still unacquainted with the event.

From all the information I can obtain, she died of an intermittent fever. During her illness, she had the best medical and other attendance which the place could afford. She died on the 23d or 24th of October, but I am sorry to say I have not learned other particulars connected with her death.

Nothing has been received from Dr. Judson since he left Prome, on his way to Ava. Neither have any despatches been received from Mr. Crawford the ambassador, since that time; the reason, probably is, boats dare not pass up or down the river on account of robbers.

Rangoon is in a miserable condition at present, and will probably be so for a long time to come, being subject to the greatest alarm from the daring robberies which are committed daily, and from the preparations which are making by the Peguers to dispute the possession of the place with the Burmans, as soon as the English troops evacuate it; and the time appointed for its evacuation is on the 20th of the present month. Under these circumstances, we feel extremely anxious to get a passage to Amherst immediately. This is the case with every one here; so that it will be very difficult and expensive for us to get a passage for ourselves and the few articles which we must necessarily carry with us.

I have been out to the mission house, but it is judged by all quite unwise for us to remain there during the night at the present juncture. We arrived on the 9th, and, from that to the present time, have remained on board ship, but we must leave it to-day, it being inconvenient for the captain to accommodate us while taking in cargo. I must, under these circumstances, take some house in town.

We feel that our present circumstances, and those of the mission particularly, call on us and our friends at home to look by prayer and humiliation to him who hath the promises, and with whom all things are possible. God is the refuge to which we flee, both for support under affliction, and protection from danger. And we most earnestly desire the prayers of the Board, that the mission may now be permanently established, and the word of the Lord have free course and be glorified in this, and all the other dark places of the earth, even as it is with you.

I shall take the first opportunity of writing you again, after we arrive in Amherst.

With much affection, I am very respectfully yours, J. WADE.











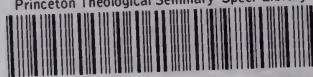
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